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The Life That Counts

W. J. GRIFFITH

I'll not pass this way again,
But should I brighten someone's day
And have him trust me to the end,
That when I'm gone for him to say,
"I miss that man, he was my friend,"
I have not lived in vain.

I'll never pass this way again,
But should I gladden someone's heart
And help a comrade bear his load,
To feel that I have done my part
To smoothe the rugged lonesome road,
I have not lived in vain.

I'll never pass this way again,
But should I give the Lord my best,
In spite of conflicts lost or won,
I shall be satisfied and blest
To hear my Master say "Well done,"
I have not lived in vain.

NEW ENGLAND

Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

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PALESTINE For thirty years the British have governed Palestine—ever since the troops of General Allenby occupied it towards the close of the first world war, and the Colonial Office and the Foreign Office have taken the occasion to issue a review of stewardship.

Through the Covenant of the League of Nations and the mandate, received in 1923, the British Government undertook three major tasks:

1. To promote the wellbeing and development of the peoples of Palestine.
2. To facilitate the establishment in Palestine of a national home for the Jewish people, and Jewish immigration into Palestine, while ensuring that the rights of other sections of the population were not prejudiced.
3. To prepare the people of Palestine for self-government.

As regards the first tasks, it is claimed that great progress has been made in the development of agricultural and industrial efficiency, in the improvement of public health, and in the raising of the standard of living. The progress made towards the fulfilment of the second task has been remarkable. The total Jewish population has risen from 84,000 in 1922 to 640,000 today. It is recognized that the achievement of so much in the economic development of the country and in its social services is primarily due to the efforts, intelligence, and devotion of the Jews themselves.

As regards the accomplishment of the third task, no success can be recorded but only a long list of frustrated attempts. The Arabs refused to take part in any form of government involving acceptance of the Jewish national home, and they boycotted the elections held in 1923, thus making it impossible to set up the proposed legislative council.

The High Commissioner then attempted to create an Arab agency analogous to the Jewish Agency, but the Arab leaders refused this offer on the ground that it would not satisfy the aspirations of the Arab people. The Government of Palestine has ever since been carried on by the High Commissioner with the aid of a nominated advisory council of officials.

The steady growth of the Jewish population, though it conferred certain benefits on the Arab community, has been bitterly resented by it. This resentment resulted in outbreaks of Arab violence, the most serious of which was the rebellion of 1936-39, in which some 4,000 people were killed.

As a result of the rebellion a Royal Commission, headed by Lord Peel, was sent. The Peel Commission concluded that the obligations imposed on Britain by the terms of the mandate were mutually irreconcilable, and it was accordingly recommended that the mandate should be terminated and Palestine partitioned. This proved unacceptable both to Arabs and Jews. Just before the outbreak of war, the British Government issued a White Paper defining its policy, the kernel of which was:

The establishment within ten years of an independent Palestine State in which Arabs and Jews share in government in such a way as to ensure that the essential interests of each community are safeguarded.

A total of 75,000 Jewish immigrants in the next five years was fixed, though when this limit was reached at the end of 1945 it was decided to continue the quota at the rate of 1,500 a month, which rate has, in fact, been maintained ever since.

Jewish terrorism, which had ceased at the beginning of the war, broke out again in 1942 and has continued ever since. After President Truman had proposed in August, 1945, the immediate admission to Palestine of 100,000 Jewish immigrants it was decided to set up an Anglo-American Committee of Inquiry. This body presented its report in April, 1946, in which partition was explicitly rejected and a continuation of the mandate pending the execution of a trusteeship agreement was proposed.

The various plans to put this proposal into operation were all rejected by the Jews and Arabs, and the British Government decided that there was nothing to be done but submit the whole problem to the United Nations.

On May 15, 1947, a special committee to investigate the problem and recommend a solution was set up by the United Nations. From the outset the British Government pointed out that it could not commit itself to enforcing alone any settlement not acceptable to both Arabs and Jews. Throughout the ensuing discussions that has been the linch-pin of its policy. The special committee presented its report on August 31. The majority of the members recommended the partition of Palestine into independent Arab and Jewish States, with special provisions for the neutrality of Jerusalem and the preservation of Palestine's economic unity.

The Jews were willing to accept partition, subject to certain detailed reservations. The Arabs rejected it completely. The General Assembly on November 29 adopted a modified scheme of partition to be implemented by a commission of five members unsupported by any police or military forces. This plan was accepted in principle by the majority of the Jews, but the Arabs

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announced their intention of resisting it by all means, and were promised full support from all the Arab countries.

While this plan was still being discussed the British Government announced its intention to withdraw all British forces from Palestine by August 1. Eighty-four thousand troops had proved insufficient to maintain law and order, and since the war 338 British subjects have been killed in Palestine, while military forces there had cost the British taxpayer £100,000,000. On December 20 it was announced that the mandate would end on May 15, from which date the sole task of the British

forces in Palestine would be to complete their withdrawal by August 1.

When it became clear that the United Nations Commission could not itself arrange for the transfer of the functions exercised by the central government, steps were taken to hand over these functions as far as possible to the local authorities.—*Manchester Guardian*.

[The above objectively written report on a very complicated situation is given for the benefit of CRAFTSMAN readers who may be confused by the many conflicting opinions in the daily press.—Ed. CRAFTSMAN.]

HISTORY OF JERUSALEM LODGE, NORTHAMPTON, MASS., 1797-1947

by R. W. LOUIS L. CAMPBELL and BRO. ERNEST C. DRIVER

In the realm of human affairs institutions of ancient origin seldom fail to command universal interest and respect. The ability to endure, abide and continue through long periods in any particular line of effort compels the approbation of thinking men. Firms and corporations after long years of continued activity, justly point with pride to the early date of their establishment. No human institution can compare in length of service with the Order of Ancient Free and Accepted Masons. Entirely aside from its beneficent character, the fact alone that the Masonic Fraternity has existed for centuries and grown stronger with the passing years is sufficient to enlist the admiration and commendation of the unprejudiced public. Added to this it is doubtful if any organization outside the Christian Church has exerted a greater moral or humanitarian influence upon its members than has the order of Masons.

We are met to celebrate the passing of an important milestone in the existence of Jerusalem Lodge, the local branch of this great Fraternity.

Many obstacles are met when one attempts to write a history of an organization that has been in existence one hundred and fifty years.

A century or two ago the matter of making records even of important events was apparently considered of little importance. In many of our towns it is found that the records of vital statistics for the past century are incomplete, and other records of important affairs very brief and meager. It is not surprising, therefore, to find that the records of what occurred in Masonic circles one hundred and fifty years ago are insufficient to enable one to compile a complete history of those events. It is known, however, that the first Masonic Lodge located in Northampton was Hampshire Lodge, chartered in 1784, the year following the close of the Revolutionary War. Who were its founders, how long it flourished, and when it ceased to exist, we have been unable to discover.

Practically the only authentic information is gleaned

from the notations that appear on the records of the Massachusetts Grand Lodge. In addition to the records of the granting of its Charter, we note that Hampshire Lodge was represented in the Grand Lodge of 1785 by Worshipful Brother General Benjamin Tappen and in 1786 by Elisha Porter. The records show that Hampshire Lodge was represented in the Grand Lodge at a total of nine regular sessions. In the record of 1792 the last mention is made of the Lodge in question. Under date of September 7, 1787, we find this interesting entry in the Grand Lodge records: "Hampshire Lodge has passed a vote that the names of Daniel Shays, Luke Day and Elijay Day who are members of that Lodge, to be transmitted to the Grand Lodge to be recorded with infamy, in consequence of their conduct in the late Rebellion." Daniel Shays was the chief leader in the insurrection against the Government after the Revolutionary War known as "Shays' Rebellion." The action of old Hampshire Lodge more than a century ago proves that in all ages Masonic principles demand of its members loyalty to government and obedience to law.

Jerusalem Lodge was chartered June 13, 1797. All the petitioners for the Charter resided in South Hadley and there its sessions were held for several years. The jurisdiction of the Lodge evidently covered a considerable number of towns, Northampton being one, and it is assumed that in those days there was not as much difference in the size of the places as later.

For many years Jerusalem Lodge met on the *Tuesday before the full moon*, reminding us of the days when one traveled by foot or horseback.

The members of Jerusalem Lodge are justly proud of the fact that their Charter was signed by Paul Revere of Revolutionary fame, he being Grand Master of Masons in Massachusetts at that time.

PAUL REVERE AS A MASON

St. Andrews Lodge, Boston, organized November, 1756, received its charter from the Grand Lodge of Scotland on September 4, 1760, and that same evening

commenced work under it "by receiving Paul Revere, a goldsmith and engraver, as Entered Apprentice."

In 1769 he was elected Secretary.

1770 Revere was elected Master, succeeding Joseph Warren. (From this lodge the patriots were reported to have started the "Boston Tea Party" in 1773. Colonel Warren used it (The Green Dragon tavern, owned by St. Andrew's Lodge) as a meeting place for the patriots until his death at the Battle of Bunker Hill, 1776).

Paul Revere was again elected Master, 1777-79 and 1780-82.

In 1769 Joseph Warren was commissioned "Grand Master of Masons in Boston, Massachusetts, and within one hundred miles of the same". Paul Revere became Senior Grand Deacon.

In 1783 St. Andrews Lodge split on the question of whether to place themselves under the jurisdiction of the Massachusetts Grand Lodge or remain under the Grand Lodge of Scotland. Twenty-nine members voted to remain; the minority (twenty-three) led by Paul Revere, withdrew from St. Andrews and organized Rising States Lodge under charter from Massachusetts Grand Lodge. Paul Revere was elected Master, and his son, Paul, Junior Deacon.

From 1794-1797 Paul Revere was Grand Master of Masons in Massachusetts. During this time he wrote the charges for the installation of officers, most of which we still use.

The first meeting of the Lodge of which there is any record was held at the house of Simeon Goodman on the third Wednesday of July (July 19), 1797. At that meeting the following officers were elected: Simeon Goodman, Worshipful Master; Frederick Miller, Senior Warden; Bezalial Alvord, Junior Warden; Elihu Dwight, Secretary; Samuel Alvord, Treasurer; Adonijah Nash, Senior Deacon; Eleazar Goodman, Junior Deacon; Joseph White, Senior Steward.

At this first meeting it was also voted that "All members present pay to the treasurer the sum of one dollar, to procure the necessities for the Lodge." The records state that with one exception this was promptly done. One Brother was under the apparent necessity of deferring his payment. Thus the first treasurer of Jerusalem Lodge became the custodian of the Lodge Funds which amounted to nine dollars. Little did Treasurer Alvord dream that when one hundred and fifty years should have elapsed his successors in office would have disbursed thousands of dollars to distressed worthy Brothers, their widows, and orphans, and that nine dollars in his possession was the nucleus of the large sums which the succeeding treasurers of Jerusalem Lodge should handle.

Though Hampshire Lodge was established in Northampton prior to the institution of Jerusalem Lodge in South Hadley it evidently passed out of existence before the latter had been long at work, for at the regular meeting of Jerusalem Lodge in February, 1798, a proposition was received from some of the Masons of Northampton to ascertain if they were willing to have

their Charter annulled and unite with them at Northampton and take out a new Charter. The Lodge appointed a committee to confer with the Brethren at Northampton. Among the conferees was the late Dr. Daniel Stebbins whose portrait now hangs in the Tyler's room. Little was accomplished at the conference, however, although many plans and suggestions were offered. The sessions of Jerusalem lodge continued to be held at South Hadley and many additions were made to its membership from Northampton and other towns. In February, 1802, however, it was voted, "for the good of Masonry" to remove the lodge from South Hadley. A committee was chosen and it was finally decided upon authority of the Grand Lodge to locate Jerusalem Lodge in Northampton. Consequently the Lodge voted to meet on the first Monday of June (June 7), 1802, at the home of "Brother Asahel Pomeroy in Northampton at two o'clock P.M."

Thus Jerusalem Lodge was established in Northampton. But, alas, not permanently, for about five years later, in March, 1807, for some unknown reason it was voted "That this Lodge be moved from Northampton." In October of the same year it was "Voted to hold the next meeting at Brother Hubbard's in Williamsburg." The records give no reason for this action of the Lodge. However, Williamsburg continued to be the home of Jerusalem Lodge for about ten years, when we find in the records under date of September, 1817, this entry:

"Voted that a petition be forwarded to the Grand Lodge praying that this Lodge be removed to Northampton."

While Jerusalem Lodge was located in Williamsburg, three members served as Masters:

(Captain) Southworth Jenkins 1808-09 and 1814-15 Proprietor of Grocery Store and Cotton Mill. Led the Williamsburg Militia to Boston in answer to Gov. Strong's call for the defense of Boston.

Edmund Taylor 1810-13. Proprietor of cotton mill and grist mill, both of which flourished greatly during the war time.

Joseph H. Flint 1816-17.

The first two were influential men living in Williamsburg at a time when its industries were expanding rapidly. As the post-war depression came on, the industries there declined. In 1818 Isaac Bates was re-elected Master and the Lodge returned to Northampton.

Accordingly, the meeting of November 18, 1817, was held at the house of Levi Lyman in Northampton. In reference to the last removal the records leave us as much in the dark as in the previous instances. We only know that "for the good of Masonry" Jerusalem Lodge has been thrice removed.

To recapitulate; Jerusalem Lodge has held its meetings for the one hundred and fifty years of its existence as follows: five years at South Hadley, the next five at Northampton, the following ten at Williamsburg, and the last one hundred and thirty at Northampton. As has been stated, the real reasons for these several migrations are unknown at the present day and are largely a matter of conjecture. Of course, in those early

days there were few, if any, regular Lodge-rooms and no public halls. The dining rooms of the taverns were about the only places sufficiently large for Lodge purposes and it is understood that most meetings were held in such rooms. At that period there was more or less hostility to Masonry and it is quite possible that a change of tavern proprietors, from one who was a Mason to one who was unfriendly, may have made it almost necessary to find a more congenial location. Again, it may have been the increased number of members from some town or towns within the jurisdiction of the Lodge made it possible for that section to outvote other factions of the Lodge, and so the location may have been changed to meet the desires of the more influential or larger group. But the more probable reason would seem to have been for the better accommodation of the Brethren for at least a term of years. As the jurisdiction was large and travel difficult, distance meant more to the members than in these days of automobiles and paved roads. Horseback or the "one hoss shay" was the conventional method of travel in the year 1800. When Jerusalem Lodge was located for the second time in Northampton, in the year 1817, we find the following persons acting as officers: Joseph Flint, Worshipful Master; Isaac C. Bates, Senior Warden; Abner Bryant, Junior Warden; Marshall Flagg, Senior Deacon; Nahum Flagg, Junior Deacon; Levi Lyman, Treasurer; Christopher Clarke, Secretary; Sidney P. Brewster, Steward; Noadiah Pease, Tyler.

Unlike most of the older Lodges, the continuity of Jerusalem Lodge was not broken during the so-called Morgan excitement. It did not surrender its charter as most Lodges did. The Grand Lodge, because of the anti-Masonic wave passing over the country, deeming it wise to suspend work for a time, requested Lodges within its jurisdiction to surrender their Charters. Evidently the relationship between the Grand Lodge and the subordinate Lodges was not so close in those days as at present for Jerusalem Lodge did not comply. It did, however, discontinue its meetings, but the Charter was secreted by Major Wm. Parsons and but few members of the Lodge even, knew where. From about 1829 to 1845 no regular meetings of Jerusalem Lodge were held. After that date meetings were resumed under the original Charter.

The members of Jerusalem Lodge may well be proud of the honorable and distinguished names to be found among those who have signed its by-laws. The list of Past Masters of the Lodge embrace United States Senators, army generals, judges, professional men, and many others who have honorably served the state and nation in military and civil life. There are many Past Masters living, two of whom have served as District Deputy Grand Master. We are proud of the fact that several of our members wear the Henry Price or the Joseph Warren Medal.

It is of course, gratifying to members of the Masonic Fraternity to realize the change in public sentiment concerning the Order during the past century.

In the early years of Jerusalem Lodge, the uninitiated not only looked askance at a man said to be cr

known to be a Mason, but much reproach was heaped upon the Order. Particularly among the clergy did this anti-Masonic prejudice exist, and from many a pulpit have tirades against Freemasonry been launched. How changed the public attitude toward Masonry today! At the present time, to say of a man "He is a Mason" is equivalent to having given him a credential which entitles him to the full confidence and respect of his fellow men; and as for the clergy, a large percent of the Protestant ministers are at present active members of our Order, and Masonry is held in high esteem by most of those who have not yet applied for admission. To those of us to whom the tenets of Masonry are so familiar, this change of public sentiment is not surprising. Masonry teaches the Fatherhood of God and the Brotherhood of Man. It requires of its members loyalty to state and nation. It pledges itself to care for the aged, the widow, and the fatherless. Its principles demand honesty, integrity, and uprightness of its members. As these facts have become better known by the people, the changed sentiment is but a natural result.

Jerusalem Lodge has today a membership of three hundred sixty. A large number of its members have advanced through the York Rite degrees of the Royal Arch Chapter, the Council of Royal and Select Masters, and the Commandery of Knights Templars. Until recently only a few members have taken the Scottish Rite degrees, but within the past twenty-five years many have advanced through some of the Ancient and Accepted bodies of this Rite, and quite a number have attained the 32d degree. The membership of Jerusalem Lodge is growing rapidly in common with other Masonic Lodges at the present time.

Since Jerusalem Lodge was finally established in Northampton, its meetings have been held in a number of different locations. Sessions were held for a time in the so-called "Red Tavern" which stood on the site of St. Mary's Church. The Lodge also occupied for a time rooms in what was known as the Colonnade Building, located on the site of Edwards Church. About 1822 Captain Isaac Damon erected the brick building at the east corner of Main and Masonic Streets, and expected that ultimately the Lodge would take over the building, and for a time it was called "Masonic Building." About that time Masonic Street was formally laid out and the name adopted because of the building on the corner. In this building Jerusalem Lodge occupied the first rooms especially fitted up for Lodge purposes. It is understood that the Lodge was located in these rooms until its meetings were suspended in 1829. When its sessions were resumed in 1845 for some reasons it occupied rooms in the building in which Dickinson's drug store is now located. Later, they returned to the so-called Masonic Building at the corner of Main and Masonic Streets and that building was the home of the Lodge until 1885, when it moved to Dickinson Block on lower Main Street. For about thirteen years Jerusalem Lodge occupied the latter rooms when it moved into its present apartments.

In 1897 the Masonic Temple was erected with apart-

ments of course especially designed and equipped for Lodge purposes, together with club rooms, a dining hall, and an armory for the use of the Commandery of Knights Templars. The Temple was dedicated on June 13, 1878, which was the one hundred and first anniversary of Jerusalem Lodge. That was a gala day for Masonry in Northampton. The dedication ceremony by the Grand Lodge, the monster parade of many western Massachusetts Lodges with the Commandery acting as escort, the grand banquet with speeches and a historical address in the evening, made it a day that will long be remembered by the Masons who were present.

The two hundredth anniversary of the birth of George Washington was appropriately observed by Jerusalem Lodge on February 29th, 1932.

A banquet was served in the main dining room of

Hotel Northampton with a large number of members in attendance. Among the distinguished guests were Most Worshipful Curtis Chipman, Grand Master of Masons in Massachusetts with a very full representation of Grand Lodge Officers and Past Grand Officers, together with a number of District Deputy Grand Masters and Masters of contiguous Lodges, and the Mayor of Northampton. There were a number of excellent addresses appropriate to the occasion. Worshipful Master Harold Y. Beastall, presided and altogether it was a very memorable affair.

And so we find Jerusalem Lodge today occupying its commodious suite of ten rooms in the Masonic Temple, strong numerically, strong financially, and strong fraternally; its full membership, we believe, striving in their daily lives to exemplify the tenets of their profession.

WHO WAS TUBAL-CAIN?

By GEORGE JACKSON, P. P. G. W.

The answer to the question, "Who was Tubal-Cain," as given to me about 44 years ago, was as follows—"A descendant of Cain, said to have been the first to have discovered the method of extracting the metal from the ore."

Many variations of this have been given since, probably due to lapse of memory or carelessness of the speaker.

This answer ignores the Revised Version of the Volume of the Sacred Law and it would be interesting to enquire whether there is any justification for it by examining the theories expounded by professional theological exponents frequently based on ideals or literal translation of the words originally used by the translators of the Authorized Version.

Several eminent divines and theologians have expounded ideas of their own in an attempt to make clear their profession, there may be a danger of being misled by this procedure, as proved by the necessity to issue a "Revised" version of the Bible, amending many statements and descriptions. The reference to Tubal-Cain is one of them.

The only reference in the Bible to him is in Gen. IV 22nd v. Here he is described as "an instructor of every artificer in brass and iron." This description has been amended in the Revised Version to "The forger of every cutting instrument of brass and iron" which, of course, conveys a different meaning.

There is no doubt about his being a descendant of Cain, but how do we get the explanation that "he was said to have been the first to have discovered the method of extracting the metal from the ore?" There is no definite statement of this.

The Reference Bible gives an alternative meaning to the word "instructor" and describes it as "whetter," which, at least, has some reference to the "cutting instrument now used in the Revised Version.

It may be difficult to decide from the original text

whether he invented the method of producing brass and iron, incidentally, the modern composition of brass is a mixture of copper and zinc, and bronze a mixture of copper and tin, it may be that the translators were not aware of the technical difference of these metals and use the word brass as a common term.

If the word "whetter" had been used we should be able to say "a sharpener of every instrument in brass and iron."

In the Book of Ezra 8 chap. 9 v. there is a reference to two vessels of "fine copper" which is explained in Hebrew as being "yellow, or shining brass."

In Deuteronomy, 8 chap. 9 v., one of the promises made by Moses is recorded that if they serve the Lord, they shall enjoy "a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land where stones are iron, and out of whose hills thou mayest dig brass;" the words "whose stones are iron" would suggest a knowledge of iron ore. NOTE.—According to dates given in the Bible, these words were uttered about 2,500 years after the time of Tubal-Cain.

And further, in Deuteronomy 33 chap. 25 v Moses said of Asher, "Thy shoes shall be iron and brass; . . . the explanation being "Under thy shoes shall be iron and brass." Which would probably be meant to convey to them that in the earth under their feet would be found iron and copper.

Let us examine the meaning of the words as given by various authorities in Biblical dictionaries, etc.:

One gives TUBAL as "Production," but with a query (?) and CAIN as "Possession," and the combination. TUBAL-CAIN as "producer of weapons" also queried.

There is a suggestion here that he may have been a "producer" of some sort, and, presumably, in possession of some qualification, or materials, in connection with metals.

The Bible Dictionary by "Jacobus" says that "the

word CAIN (in Hebrew "QUYIN") is understood by some to mean "of Cain" while others think it should probably be translated "SMITH" and not be taken as part of a double name.

It is interesting to note the opinions and explanations of several other writers, as, for instance, one describes him as "the forger of every cutting instrument."

Another making a slight textual correction, says "the founder of the guild or profession of metal workers."

And still another gives his opinion that "the instructor of every artificer in brass and iron" appears to be corrupt, as the literal rendering would be, "The sharpener of every artificer" as the translation of the word BARASH is somewhat violent.

It may be open to doubt whether the word "sharpener" is to be preferred to the word "instructor" when dealing with a craftsman.

Cain, the father of Tubal, was a wanderer in the desert, and the builder of a city, and he is thus a culture hero, and further steps were taken towards civilization by his three sons, Jabal, who introduced civilization, Jubal, music, and Tubal, metal working.

Tubal-Cain is not said to have invented weapons. We may note that in Gen. IV, vs. 20, 21, Jabal and Jubal, the brothers of Tubal-Cain, are described as "fathers of 'their chosen vocations.'" the word 'father' (viz: the originator of this type of life); but not Tubal-Cain as he is referred to as 'instructor of' artificers in brass and iron."

Previously to this all weapons for defense of industry may have been made of flint, wood, or bone; whether we must understand that he invented the use of both copper and iron, or only copper or bronze, which led in course of time to the further invention of iron, it may be difficult to decide from the precise and obscure wording of the text.

The following is given in a contemporary publication as a quotation from an Ancient Masonic manuscript: "Tubal (Cain) found out the smith's trading or Craft, also the working of gold, silver, copper, iron and steel." This may have been the personal opinion of the writer of the Ms. There being no proof of this, apparently it was his opinion that Tubal-Cain "discovered" or "found out" the craft of a smith or worker in metals.

The Jewish historian Josephus makes reference to Tubal-Cain and tells us that "He augmented his household substance with much wealth, by rapine and violence, he also introduced a change in that way of simplicity wherein men lived before and was the author of measures and weights." Josephus also records that "Lamech, a descendant of Cain, had seventy-seven children by two wives, Sillas and Ada. Tubal, one of his children by Ada, exceeded all other men in strength, and was very expert and famous in martial performances. He procured what tended to the pleasures of the body by that method, and first of all invented the art of making brass."

May one conjecture that the characteristics of Tubal recorded by Josephus induced him to produce weapons of offense to more easily accomplish his rapacity?

From the supposed meaning of the words Tubal (production) and Cain (possession), and the combination Tubal-Cain (producer of weapons) the idea may have originated that he was probably the producer of something, although it is difficult to imagine exactly what he could possess or produce at the age when his mother gave him his name, or that the supposed meanings could be suggested to try and fit his accomplishments.

It appears to be a difficult matter, if not impossible, to describe exactly what he was, and the experts who have dealt with the subject have not been able to arrive at a definite agreement.

It is not certain that he was "the first to have discovered the method of extracting the metal from the ore."

I wish to express my indebtedness and thanks to a modern writer and Hebrew scholar—Mr. Nathaniel Jacobs—for the following notes:

"The key text is Genesis IV, 22 v., the text is difficult and the original Hebrew is not clear, the translation of the Hebrew verse is as follows "And Zillah she also bore Tubal-Cain, the forger of every cutting instrument of copper and iron; and the sister of Tubal-Cain was Naamah."

The earliest Aramaic translation of this text reads: "Tubal-Cain, the master of all who are skilled in the working of copper and iron."

The famous 12th century Jewish commentator Rabbi Solomon Ritzchaki (Rashi) has the following note—"Tubal-Cain: he refined Cain's handicraft."

The word Tubal means "Sharpening," i. e., he refined and improved the work of Cain by providing weapons for murders. Rashi goes on "the sharpener or whetter of every cutting instrument used in the work of copper and iron." This is a twelfth century comment which has always been drawn upon by subsequent commentators.

Wandering clans or families of smiths are still found among the nomad Arabs.

Louis Ginzberg in his "Legends of the Jews" says (Vol. 1, page 117) "Tubal-Cain was rightly named for he completed the work of his ancestor Cain. Cain committed murder, and Tubal-Cain, was the first who knew how to sharpen iron and copper, finished the instruments used in wars and combats." This is merely a summary of Rashi's note previously stated.

The following is quoted from "Breslaus Doctionary," TUBAL-CAIN—"Proper name of the inventor of brass and iron work of smithery, as an appellative it signifies a smith who purges the iron or brass of dross or slag."

CONCLUSION

The general tendency of Jewish exegesis based strictly on the original Hebrew is that Tubal-Cain was a culture hero, the founder of metal-work, maybe the discoverer of the secret of tempering copper known to the ancients and since lost.

There is nothing to show his power to extract metal from ore.

THE BARNEY NOTES

By WARD K. ST. CLAIR, P.H.P.

During the period, 1840 to 1870, there was a great revival of interest on the part of various Grand Lodges in the United States to obtain and adopt "ancient working" of Craft Masonry. In some instances reference was made to the "true working," the "Webb working," the "working of our fathers," and similar titles. The general idea was to reproduce the true working of the fathers of the Craft in this country. This was a commendable idea and one to be encouraged. It does not take a great deal of study of rituals to conclude that most modern versions are lacking in the essentials that make for a real good ritual. Very few modern ritual writers have produced a ritual which will compare with the works of the men who produced our Craft Ritual.

The difficulties of reproducing the old working were many and caused considerable effort to be expended by various of the Grand Lodges and individuals to attain their goal. For at that period and also prior to that time the lectures of Masonry and particularly of Craft Masonry were not put down on paper. The standard method of instruction was "mouth to ear." This is a practice still followed by a majority of Grand Lodges at the current time. However, a number of Grand Lodges today have reduced the lectures and ritual to writing and maintain a master copy in their archives. In some cases the master copy is the only copy in the jurisdiction. This is a rather modern practice however.

The Grand Lodge of Iowa at the annual communication held in 1859 adopted a resolution authorizing the appointment of a committee of three to obtain the "Webb Work." At the communication the following year (1860) the Work was exemplified by Rob. Morris of Kentucky and Samuel Willson of Vermont. This work we can assume was the "Webb Work" for a resolution was adopted at this communication, following the exemplification, which made the "Webb Work" the standard for the jurisdiction.

In the collection of rituals in the Grand Lodge Library there are two manuscript notebooks prepared by W. B. Langridge, a former Grand Secretary of the Grand Chapter of Iowa. The first of these notebooks contains a copy of Willson's notes copied from those of Barney in 1817. The second note book contains the "Lectures on the E.A., F.C. & M.M. Degrees in the Ancient (York) Craft or Speculative Masonry or the Preston-Webb-Barney Work" or "Lectures." The manuscript from which the copy in the Iowa collection was made was copied from the original manuscript in the possession of Worshipful Brother Jonathan L. Mack of Northfield, Vermont, in 1875. The copy is certified to being a true "copy of the Lectures as submitted to and adopted by the Grand Lodge (Vermont) at its annual session in 1867. With corrections in 1868." They compare favor-

ably with each other as to contents, indicating the later one is taken from the former.

The first notebook contains a statement by Langridge which reads in part as follows: "The following is a faithful and carefully prepared and collated copy of the 'Barney Notes' in the possession of Bro. S. Willson of this place (Vergennes, Vt.). They have been made with the most scrupulous care, and are as nearly as possible a literal copy of that cypher. . . . After writing it with the utmost care, I collated it with the help of Bro. Saml. Willson, correcting it by his authority, & now consider it as near a correct transcript of the Barney ritual as human skill united to patience and persevering labor can attain.

Both manuscripts are in a single letter cypher.

Now a word about Barney: John Barney, for such was his full name, was an ardent follower and teacher of Masonry. He was born in 1777 but just where he was born is not definitely known. In fact not much is known regarding him prior to his fortieth year. At that time, in 1817, he was living in Vergennes, Vermont. He earned his living through odd jobs and successively was a clerk in a store and a school teacher. His health was not too good and his eyesight was bad. In fact he was nearly blind.

Barney was a member of Dorchester Lodge No. 3, but it is not known whether this was the lodge which raised him or not. It was while a member of this lodge that he conceived the idea of going to Boston to see Thomas Smith Webb and learn the "Preston-Webb" lectures and thereby become a qualified traveling Masonic lecturer. This he thought would permit him to earn his living. The members of Dorchester Lodge subscribed the money to pay his expenses to Boston, including the tuition fee charged by Webb. He returned with a certificate of proficiency issued by Webb. Then in 1817 he appeared before the Grand Lodge of Vermont and asked to be appointed Grand Lecturer with permission to charge for his services. This was a common practice at that time. The Grand Lodge, however, for some reason refused to appoint him a Grand Lecturer but did give him permission to lecture to the various lodges. In fact the Grand Lodge recommended him to the lodges and also adopted the Webb Work as the official work of the jurisdiction.

He traveled extensively through the State of Vermont and New Hampshire, and when this field became exhausted he moved west. He lectured in Ohio and attended the Masonic Convention held in Baltimore in 1843 as a representative of the Grand Lodge of Ohio. He was appointed Grand Lecturer of that jurisdiction in 1836 and held the position for a number of years.

He also became interested in Cryptic Masonry and was appointed Grand Lecturer of the Grand Council of

Ohio. While holding this appointment, he visited Illinois and instituted the Grand Council of Illinois under a dispensation from the Grand Council of Ohio.

While in St. Louis on a visit in 1844 he met Levi Lusk of the Grand Lodge of Illinois, who induced him to return to that State and assume his lecturing.

During this period he returned to Vergennes on a visit and while there dictated to Samuel Willson the "Webb Work" as he had learned it. The work which Willson

wrote down in longhand was declared by Barney to be "letter perfect" and just as he had received it from Webb.

John Barney died in Peoria, Illinois, in June 1847. In 1853 the Grand Lodge of Illinois appropriated a sum of money for the erection of a monument to his memory.

To John Barney and to Samuel Willson we owe a debt for the preservation of the Webb Work.

LEADERS AND CRITICS

Be not deceived: Whatsoever you sow that you shall also reap.

Every leader, which means every man or woman who stands up and tries to get things done, is a sower. And though at times they may grow weary and discouraged, most of them will confide that what they reap is more than full compensation for the effort put forth. Most of them will be content to consider the benefits that have been achieved and are able to discount the difficulties and hardships that may have attended their sowing.

It is a curious thing, but true, that every man and every woman who lifts his or her head above the level of the crowd becomes a target for adverse criticism as well as praise. The fact appears in every group action from national affairs down to the smallest sewing circle. The effects of it will be found in the political arena, in professional, educational, scientific, religious, fraternal, and commercial organizations. In all of these people crave leadership, and yet some are always ready to criticize and condemn that leadership when it appears.

Leadership is a vital necessity and one of its penalties is prominence. The fact that in some isolated cases ambition for power or prominence dominates an individual does not nullify the greater fact that the majority endure the prominence in order to get something beneficial accomplished. Nor does it alter the fact that in most cases leadership and prominence involve sacrifice and interference with the leader's regular schedule of living.

Perhaps it is the certainty that sacrifice will be required and interference suffered that makes the finding of real leaders so difficult. But to that should be added the equal certainty they will be criticized, whoever they are. Great leaders, of course, anticipate criticism and are prepared to discount it. But even they at times are troubled by the frequent injustice and thoughtlessness of faultfinding.

It was Disraeli, one of England's greatest prime ministers, who said: "It is much easier to be critical than to be correct." At another time, when he was being much annoyed he said: "You know who the critics are?—the men who have failed." And again, when dis-

turbed by grumblings he said: "Little things affect little minds." Another great leader of his time who also was often abused said: "Of all the cants which are canted in this canting world, though the cant of hypocrites may be the worst, the cant of criticism is the most tormenting!"

And so it is. Here, perhaps, is the reason: there are so many critics who do not know what should be done but do know in detail what should not be done. Yet, even this knowledge they do not divulge until after some attempt at doing has been made by somebody else. They have no constructive ideas, but they bubble over with destructive ones. You never find them standing up to suggest what to do or how to do it, but after decisions have been made or action begun, their negative views and carping criticisms flow wherever a listener can be found.

There is little one can do for or with people who suffer from this mental affliction. In most instances they resemble a certain Mr. Kremlin who, Disraeli said, was distinguished for ignorance; he had only one idea and that was wrong. These people, barren of fruitful ideas but yearning for some importance, fall back upon the only recourse they have—finding fault with those who are leaders. The psychology of the carping critic is simple. When he or she points out the faults and mistakes of a leader, or someone prominent, the critic in his own mind elevates himself above the leader because, obviously, since he knows what the errors and mistakes are he himself would be too wise to make them. Therefore he is smarter and abler than the person being criticized.

All who would take an active part in serving any organization, be it Masonry or any other group, should realize they will have to contend with criticism. But they should also realize the destructive critic invariably makes a noise much bigger than he is and that most of it is what Shakespeare calls, "sound and fury, signifying nothing." The vast majority in the rank and file of our organizations are grateful for good leadership, knowing its cost, and are more than happy to reward with due recognition those who are capable and willing to supply it.—*Masonic Chronicler*.

OLDEST MASONIC LODGES

St. John's Lodge of Boston, Mass., instituted on July 30, 1733 at the Bunch of Grapes Tavern, Boston, by Right Worshipful Henry Price, Grand Master, and known until February 7, 1783, as The First Lodge," claims to be the *First Duly Constituted Lodge of Freemasons in America*, beginning with Henry Hope, Worshipful Master; Frederick Hamilton and James Gordon as Wardens.

Solomon's Lodge, No. 1, of Savannah, Ga., founded by James Edward Oglethorpe, who became its first Worshipful Master, on February 10, 1734, the oldest Masonic Lodge in Georgia has a record of continuous uninterrupted meetings, without change of name, for more than two hundred and ten years.

However, since the Boston Lodge was instituted July 30, 1733, and the Savannah Lodge was instituted on February 10, 1734—only six months and eleven days later—St. John's Lodge cannot possibly have a priority that amounts to much after the passing of more than 210 years.

According to an address entitled *High Lights and Side Lights of St. John's Lodge*, delivered by Brother Chester Reed, the presiding Master of St. John's Lodge at its 3000th communication, held October 3, 1942, at Corinthian Hall, Masonic Temple, Boston:

"Our Lodge was organized as the First Lodge and

it retained that name until 1783, when the Second Lodge was united with it and the name changed to St. John's Lodge."

Brother Reed's address contained this interesting and clarifying information:

"It is no surprise to learn that the towns in America where early Masonic influences are noted are seaports. Philadelphia, New York, Newport, R.I., Portsmouth, N. H., Savannah, Ga., Charleston, S. C., and other coast towns, each has its story of early Masonic meetings, all held according to old custom, and finally years afterwards, becoming duly constituted. Many ship captains belonged to the Craft and assisted in keeping alive its importance. Merchants from London also contributed to the extension of the movement to have Lodges in this country. Boston had its full share of visiting sea captains and business men from England and from the first their names are found as visitors on our rolls. Our distinction, above all other claimants of Masonic prestige, rests that we were the first of these groups to become a regular and duly constituted Lodge in America. This fact is a matter of record and is beyond successful dispute."

Both of these great Masonic Lodges have records of which the Masons of America and of the entire civilized world are justly proud.—*Masonic Outlook*.

The Craft at Work

OLDEST MASONIC STONE?

What is claimed to be the oldest Masonic gravestone in America lies in the famous burial grounds at Plymouth, Mass. It is the monument marking the grave of Nath Jackson, a Mason, who died July 14, 1743, at the age of 78. On this stone are carved a skeleton, a tomb, an hourglass, a rose tree and skull leaning against a sprig of acacia.

CANDIDATE AGED 83

J. N. Devore, aged eighty-three, of Ponca City, Oklahoma, was the president of the Edward D. Avery Memorial Class of 205 members which took the Scottish Rite Degrees, 4th to 32nd, at Guthrie Oklahoma, during its annual Reunion, recently. The class was named for the late Edward D. Avery of Tulsa, a former Grand Master of the Grand Lodge of Oklahoma. But few persons have taken the Scottish Rite Degrees

after having reached the age of eighty-three.

FUND

Palos Verde Lodge No. 389, F. & A. M., of Long Beach, California, is the recipient of a gift of \$100,000 from its first Master, A. C. "Gus" Malone. The gift was in the form of 100 shares of stock in the Hancock Oil Company with a current market value of \$100 per share.

The gift is to become part of a building fund. The lodge, at its meeting last November, introduced a resolution, which was adopted, to establish a Building Fund as a depository for all moneys and gifts of endowments for the purpose of creating a new home for the Lodge. The money accumulating in this fund, including the gift from Mr. Malone shall be used for no purpose other than purchasing a site, erecting a

building on same, and fully and adequately equipping a new home for the Lodge. To guard against any unpredictable or possible financial entanglement, no building will be commenced until sufficient funds for a completed structure, properly and appropriately furnished and equipped are available.

PAUL REVERE JEWELS

The jewels of King Solomon's Lodge of Somerville Mass., worn by its present officers, are over one hundred fifty years old; they were made by Lieut. Col. Paul Revere, the messenger of the revolution," in his own goldsmith shop. The charter of this old lodge, dated Sept. 5, 1783 bears the proud and immortal signature of the then Past Master of the Lodge of St. Andrew, in Boston, later the Grand Master of Masons in the Commonwealth of Massachusetts.

VERBUM SAP

If the Roman Catholic Church in America wishes to be free from criticism, let it become, as Bishop G. Bromley Oxnam of the Methodist Church has often said, only a church and not a political state. Every decent Protestant respects the constitutional rights of Roman Catholics, but increasing numbers are determined to fight the type of political clericalism which has been so disastrous to other countries.—*Religious Herald, Virginia*.

THREE FAMOUS TEMPLES

Despite all that has been written about King Solomon and Solomon's Temple, how many persons offhand can tell how Solomon's Temple came to be built? Or how long it stood after his death? Or whether there were any Temples to follow it?

There were three Temples, Solomon was born about the year 990 B. C., the son of David of Bathsheba. He was not the oldest son, but David had promised Bathsheba that her son would ascend the throne after him. He was only twenty years of age when this happened. Four years later he began the construction of the Temple which was forever to be associated with his name.

Solomon was a great administrator and ruled for forty years, making Israel the greatest of all nations of his time. He made friends with Hiram, King of Tyre. The Phoenicians were artisans and traders.

The Israelites were agriculturists. Solomon entered into a deal with Hiram whereby he would give Hiram of Tyre 220,000 bushels of grain per year and 180,000 gallons of oil. In return the King of Tyre was to furnish the overseers and the skilled workmen and also a general superintendent and architect for the designing and construction of the proposed Temple.

The Temple stood on Mt. Moriah, which was 2400 feet above sea level. More than 180,000 men were employed in building the Temple and various palaces surrounding it. The operation took seven years for the Temple and thirteen years for the other structures. The inside measure of the Temple was 104 feet long, 35 feet wide and 52 feet high.—*Dr. Harry K. Evesall*

GOV. STASSEN

Former Governor Stassen of Minnesota is a Mason.

He is past master of Shekinah Lodge No. 171, St. Paul Minnesota,

32°, and K.C.C.H. A year or so ago Commander Stassen was given the honor of receiving the first official copy of the Revised Standard Version, a translation of the Holy Bible which was prepared and is being issued by 35 Protestant denominations in the United States; the presentation was made to him at Columbus, Ohio, in his capacity as president of the International Council of Religious Education.

PUERTO RICO

Oberos del Progreso Lodge, No. 63, hailing from Fajardo, Puerto Rico, had the pleasure on October 13 of welcoming its founder and first Master, Paul R. R. Reinhart, who was on a visit in the island from New York.

A resolution conferring meritorious membership upon Bro. Reinhart was presented to him at that time.

The lodge has a membership of 16, some of whom reside in St. Croix, V.I.U.S.; past masters number 4, five of whom have died; honorary members are 4. Its foundation was in 1916.

REACHES 100TH BIRTHDAY

Jonas Osgood Nichols is a charter member of Franklin Lodge, A. F. & A. M., North Grafton, Mass. and is its oldest member. He has been a member for 72 years, and is the possessor of a 50-year medal.

Northampton Mass.

Alfred H. Moorhouse

Masonic Craftsman

Dear Brother Moorhouse:

I was interested in the list of the oldest living Freemasons in your August issue, compiled by Bro. Voorhies.

Being rather proud of our treasurer, Kirk H. Stone, and not seeing his name in the list, I wish to submit the following in which you and Bro. Voorhies may be interested: Born Dec. 1855—Raised April 24, 1877. Treasurer of Jerusalem Lodge since 1929 Veterans Medal and Distinguished Service Medal. Bro. Stone was installed for the 29th time on Nov 7th. He is remarkably active for his age, and the auditors always remark on his fine records.

I am enclosing a booklet on the history of Jerusalem Lodge.

Trusting the above may be of interest to you, I am

Sincerely and fraternally

GORDON W. HARLOW, P.M.

GUAM SCOTTISH RITE BODIES

The Scottish Rite Bodies on the Island of Guam in the Marianas were instituted

in April, 1947, by Sovereign Grand Inspector General Frederic H. Stevens, 33°, in the Philippine Islands, and were later transferred to the jurisdiction of the Hawaiian Islands under Deputy Walter R. Coombs, 33°. These Bodies are alive and active. They held their fall reunion, beginning October 2nd and ending October 9th, during which all the degrees were conferred or communicated. The members of these Bodies seem to be exceedingly enthusiastic and optimistic for the future.

ENGLISH LODGES INCREASE

The Acting Grand Master of Freemasonry in England, His Grace, the Duke of Devonshire, has approved warrants for 35 new Lodges. These are the first he has sanctioned upon the recommendation of his advisers, and brings the total number of Lodges under the English Constitution to 5,838. Of the 35 new Lodges, five of them are in London, bringing the total number of Lodges in London to an even 1,400, an increase of 24 Lodges within a year.

ASYLUM SOLD

Louisville DeMolay Commandery No. 12 Knights Templar, has sold its Asylum, which it purchased in September, 1908, and on May 27, 1909, it was dedicated after extensive improvements. The structure was originally a large private residence and, as the business section of Louisville, Ky., expanded toward the property, it grew more valuable. It is believed that Louisville-DeMolay Commandery No. 12 is one of only two Commanderies which owned its Asylum. It will hold its conclaves in the commodious Temple of the Scottish Rite Bodies of that city.

SCOTLAND HONORS TRUMAN

At the Quarterly Communication of the Grand Lodge of Scotland, a letter was read from President Harry S. Truman, "a past G.M. of one of the American Jurisdictions," acknowledging the honor which had been conferred on him by being given "Honorary Membership of the Grand Lodge of Scotland."

AUSTRALIA

Australia Lodge No. 6505, recently consecrated in London, England, will be the point of contact for many Masons from Australia when visiting that city. It calls to mind another Lodge consecrated under the English Constitution, No. 613, which was formed in London in 1834, and which became the oldest

Lodge of South Australia. It was constituted in anticipation of the new settlement in that English Colony, whose first settlers arrived in what is now the City of Adelaide, in July 1836. It was not until August, 1838, that the first meeting of the Lodge took place in its intended location.

In 1844, two more Lodges were organized and a Grand Lodge formed. In 1884, the independent Grand Lodge of South Australia was organized which embraced all the Lodges under the English, Irish and Scottish Constitutions.

THE EARL OF SHAFTESBURY

Many birthdays of distinguished members of the Craft in England have been celebrated in recent months. Among these was that of the Earl of Shaftesbury which was celebrated on August 31, 1947—his 78th. For 45 years he has been Provincial Grand Master for Dorset. He was the ninth in his family line and succeeded, at the age of seventeen, to the earldom which dates back to 1672.

In honor of his grandfather, the distinguished Earl of Shaftesbury, noted public benefactor, was erected the landmark in the now world-famous Piccadilly Circus, the statue of the "Fountain of Eros" or the Goddess of Love of Greek mythology. The statue is the work of the distinguished sculptor, Sir Albert Gilbert, R.A. It shows Cupid or Eros poised in line with the Avenue itself, aiming the *shaft* from his bow so as to *bury* itself in the ground immediately adjacent—"Shaftesbury."

NEW MASONIC TEMPLE IN JOHANNESBURG, S. A.

Plans have been made to build a new Masonic Temple at Johannesburg, according to an announcement of the District Grand Lodge of the Transvaal. The new site covers some 45,000 square feet with a frontage of 150 feet on two important streets in a recently laid-out cultural center of the city. The cost of the site, which was arranged for at the jubilee year of the District in 1945 and which is already provided, is 32,500 pounds or about \$140,000. The site of old Freemasons Hall is to be disposed of and the proceeds applied to the proposed Temple.

There are 22 Lodges located in Johannesburg under the English Constitution out of a total of 68 on the roll in the District. In addition there are ten Royal Arch Chapters and a large number of other Lodges under the Masonic Constitutions or Jurisdictions of Scotland,

Ireland and the Netherlands. Close ties of amity exist between the Lodges of the four Grand Jurisdictions.

IDAHO

The Grand Lodge of Idaho held its 81st annual communication at Coeur d'Alene, on September 16th to 18th, inclusive, with M. W. Grand Master Kay K. D. Sluyter presiding. All the officers were present except the Grand Lecturer; 16 of the 22 living Past Grand Master, 9 of the 10 District Deputy Grand Masters, 39 of the 81 Grand Representatives, and Representatives of 73 of the 80 chartered Lodges were in attendance.

The Grand Lodge adopted a resolution in which appears the following paragraphs:

"We believe in, and hereby reaffirm our faith in, and pledge our lives to support the system of the Constitutional Republican Democracy as originally given us by the founding Fathers.

"We deplore the tendency toward government by bloc, or special privilege of any kind and earnestly urge upon every Mason in Idaho, that he use his voting franchise as his conscience and intelligence dictate, but in all events to use it.

We regard dictatorship of any variety with loathing, and pledge ourselves to oppose it by voice, by ballot, and through the creation of intelligent public opinion everywhere, in so far as lies within our power. Our only American dictatorship shall be that of the ballot box."

A new regulation was adopted that the physical fitness of a petitioner should be left to the decision of the Lodge which was receiving the petition. If any question should arise in a particular case, then it is to be referred to the Grand Master.

Howard I. Monks of Bonners Ferry was elected M. W. Grand Master, and Grand Secretary Clyde I. Rush was continued in that office. All the pleasures of hospitality and association were in evidence every hour of the three days.

ORDER OF DEMOLAY

At the 1947 meeting of the Grand Council, Order of DeMolay, Secretary General Frank S. Land reported that the Order had, in February, 1,094 Chapters and a total membership of 13,090. More than 1,500,000 boys have knelt at the Altar of the DeMolay since its organization. He reports that \$22,000 was pledged toward placing a heroic statue of George Washington in the main hall

of the George Washington Masonic National Memorial at Alexandria, Va., and that \$16,000 of the amount has been paid. The remaining \$6,000 will be paid from the Treasury of the Grand Council, which is free from debt.

President Harry S. Truman 33°, is on the Executive Committee of the Council.

The Rituals of a new degree in DeMolay are being sent to the Chapters. This degree is conferred upon a member when he reaches 18 years of age.

OLD MASONIC GRAVE RESTORED

The California Mother Lode country promises to become a mecca for tourists during the next three years marking the Centennial Celebration of the discovery of gold in California. A number of Masonic objects of interest are being readied for display.

Mokelumne Hill is one of the famous Mother Lode gold-rush towns of 1849 and it boasts the first three-story building erected in California. In the Protestant cemetery there is an old Masonic gravestone, which marks the grave of Isaac Lurch, born in Edigheim, Germany, in 1831, who died in Lancha Plana, near Mokelumne Hill in 1859. On the stone is depicted a scene familiar to all Master Masons and it is an excellent example of the sculptor's art. Due to its aged condition it was out of place and not erect. Therefore in March several Masons did some repair work on the grave and restored the stone setting it in concrete in a horizontal position on the grave. These Masons went from West Point, Calif., and they were Paul LaTeer, 32°, Past Master of Morning Star Lodge No. 68, Stockton; Arthur K. Campbell, Past Master of Hornitos Lodge No. 98, Merced Falls; J. D. Conger and C. L. Lombardi of Calaveras Lodge No. 78, San Andreas.

NEW MASONIC HOSTEL FOR AGED

A new and inspiring idea in Masonic benevolence was put into reality recently when a hostel for aged Freemasons and their relatives was opened at Walshaw Hall, near Bury, England. This estate and its large stone mansion had been the residence for many years of John Wostenholme, P. G. Treasurer. The mansion stands in extensive grounds and next to it is a farm of 43 acres. This generous gift of Mr. Wostenhouse to his fellow Masons in East Lancashire was made upon his retirement to take up his residence in the south of England.

The Chairman of the hostel committee, Francis Grundy, P.G.D., who presided at the opening of the proceedings, stated that, in providing such a home for elderly people the donor's aim was not to found an institution, but to run it as a real home so that those who came there could follow their own ways and inclinations and spend their closing years in peace and freedom from care or want. The building will accommodate about thirty persons.

GENEROUS GIFTS

The Minneapolis Scottish Rite Bodies made a presentation recently of complete motion-picture projection outfits to two institutions in their city: the Kenny Institute and the Sheltering Arms Hospital.

The funds for the equipment were given by John V. Martens, the Harry S. Swenson, and the James E. Carr Classes. The presentation was made by Lloyd P. Johnson, 32°, K.C.C.H., Chairman of the Heads of the Bodies. Dr. William B. Roberts, 33°, Sovereign Grand Inspector General in Minnesota, was present and spoke briefly, emphasizing the interest which Masonry and Masons take in the education and welfare of children.

All Sorts

FUTILE

Timothy came home from the neighborhood park with a badly lacerated knee. While his anxious mother rendered first aid by cleaning and bandaging it, she asked: "Timmy, did you cry very much?"

Timmy's blue eyes opened wide with surprise. "Why, Mommie," he said, "I didn't cry at all. You weren't there to cry to."

FAST THINKER

Andy called at the big business house to apply for a job that he had seen advertised.

"But, my dear man," said the manager, "you are much too late! Why I've had over a thousand applications already!"

Andy looked thoughtful.

"Well," he said, after a while, "how about choosing me to classify the applications?"

WHY NOT?

A woman motorist was being examined for a driver's license.

Examiner: "And what is the white line in the middle of the road for?"

Woman: "Bicycles."

PROOF ENOUGH

They were trying an Irishman charged with a petty offense, when the judge asked: "Have you any one in court who will vouch for your good character?"

"Yis, your Honor," was the reply, "there's the sheriff there."

Whereupon the sheriff evinced signs of amazement. "Why, your Honor," he declared, "I don't even know the man."

"Observe, your Honor," said the Irishman triumphantly—"Observe that I've lived in the country for twelve years an' the sheriff doesn't know me! Ain't that a character for ye?"

HEARD ON THE PLAYGROUND

Fifth-Grade Girl: Tommy doesn't like me any more.

Friend: How do you know?

Fifth-Grader: Oh, I can tell. He's throwing more snow at the new girl than at me.

QUITE A DAY

The young husband had just come back from the office.

"What's the matter, darling?" he asked. "You look very flustered."

"Oh, I've had a dreadful day," his wife answered. "First baby cut his first tooth, then he took his first step, and then he fell and knocked out his tooth."

"Well, and then what happened?" asked her husband.

"Oh, darling," she answered in a shocked voice, "he said his first word!"

THE GOOD OLD DAYS

Grandfather: "Nowadays I never see a girl blush. In my day it was different."

Granddaughter: "Why, Grandpa! Whatever did you tell them?"

THE LAST WORD

Two of three girls who had grown up together married, and thereafter they continually annoyed their spinster friend with tactless remarks about her unhappy condition.

She laughed off their comments good-naturedly, until one day they went a bit too far.

"Now tell us truthfully," they twitted her, "have you ever really had a chance to marry?"

With a withering glance, she retorted, "Suppose you ask your two husbands."

BRAVE LAD

The monitors in a large school we know of get quite a workout, especially in the section of the building

occupied by the little folk. The first-graders stand somewhat in awe of the big seventh and eighth graders who direct traffic in the halls. It took quite a bit of courage for one small lad to walk right up and speak to a monitor the first day. "Please, monster," he said, "can you tell me where the drinking fountain is?"

A POPULAR CHOICE

An editor asked his readers to send in remarks on the subject, "Books that have helped me." One of the replies was: "My Mother's cookbook and my Father's checkbook."

OLD STUFF

An animal trainer approached a talent agent with a dog that played the violin. The agent agreed to an audition and waited patiently while the faithful animal walked in with a violin case between its teeth, turned the violin, and resined the bow. Then the poodle gave a very creditable performance of Bach's "Chaconne." The agent yawned.

"Uh-uh," he said, after the first few minutes.

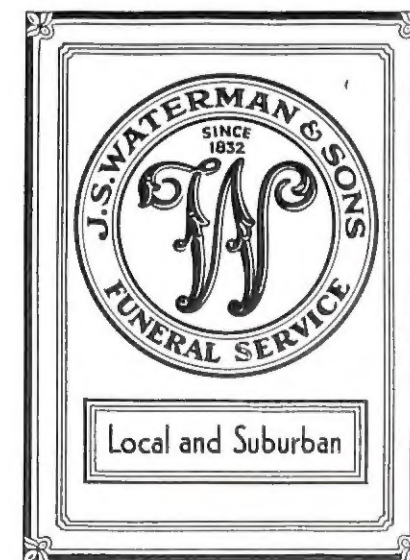
"What's wrong?" asked the trainer.

Said the agent: "Who wants to hear classical music nowadays?"

ALL BUT COMPLETE

Stranger: This is a very modern school for a town of this size. I suppose you have quite a modern staff of teachers, too.

Citizen: Teachers? Oh gracious, we can't afford to have teachers. We're still paying for the building!



A Hint to Masters:

A PLAY

“As It Was Beginning”

Boston 1733

Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.

By M.W. REGINALD V. HARRIS, K.C., P.G.M.
Grand Historian of the Grand Lodge of Nova Scotia

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the MASONIC CRAFTSMAN it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the CRAFTSMAN may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

New England Masonic Craftsman
27 BEACH STREET BOSTON, MASS.